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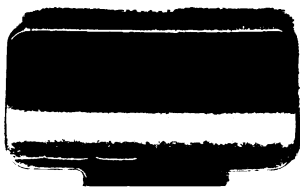
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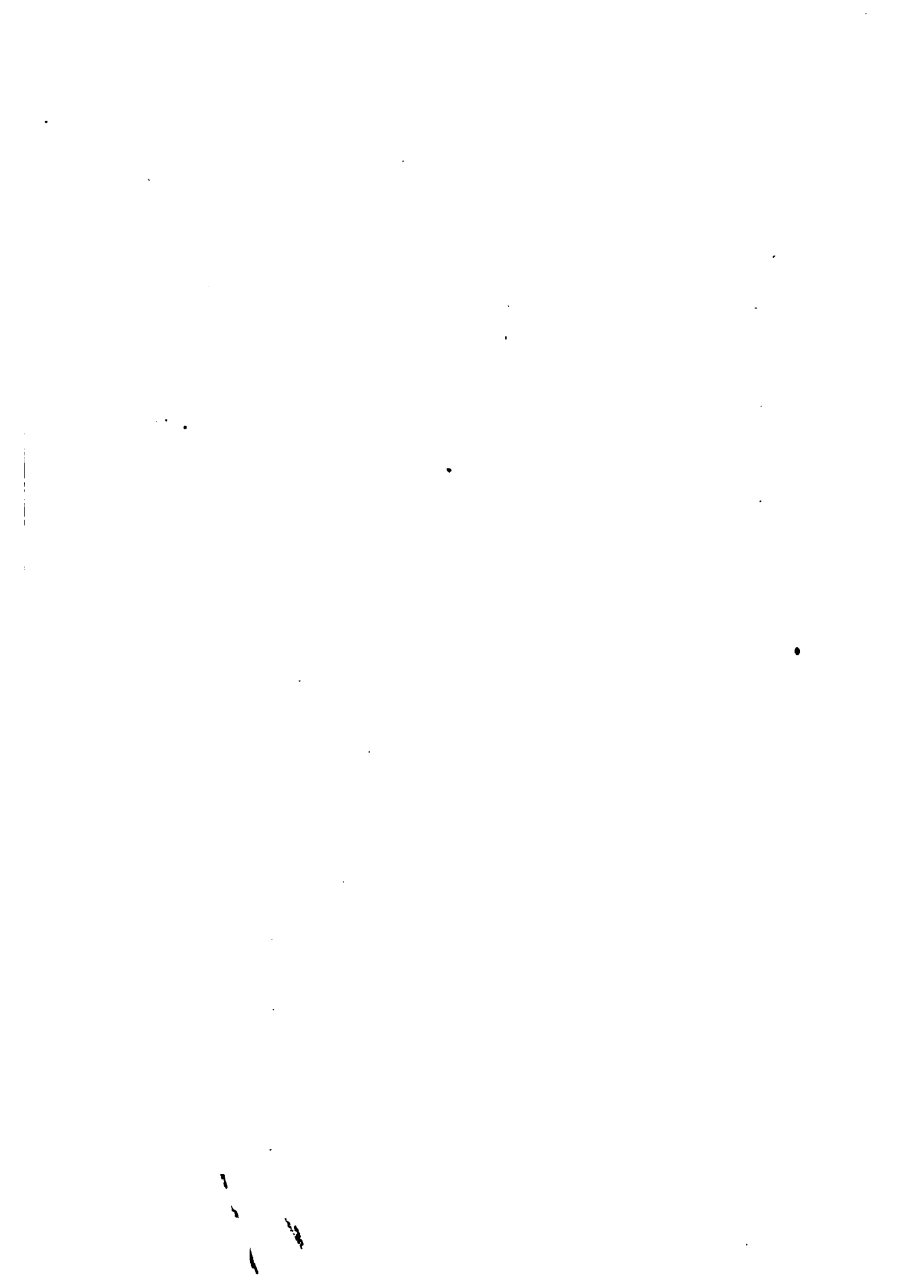
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A FINE PHENETIC READER

T. GRASME BARRY, M.A., F.R.S.
Author of the "New Series" ...

London: Simpkin
for the
& STOUP

London: Simpkin
LONDON: SIMPKIN, 111,
SQUARE, LONDON, E.C.



The London Phonetic Readers.

A PANJABI PHONETIC READER

BY

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PREFACE

By DANIEL JONES, M.A., *Lecturer in Phonetics at University College, London, and at the University of Oxford.*

THIS Reader is intended to help those wishing to acquire a colloquial knowledge of Panjabi.

The pronunciation of the language is here for the first time represented on strictly phonetic principles without regard to the affinities of the words with cognate words of other languages. This is the method recommended by our foremost language teachers,¹ and now widely used in England in connexion with the teaching of French and other European languages. The method has the approval of the Board of Education (see Circular No. 797, a memorandum on methods of Modern Language Teaching issued in 1912, §§ 36, 37²).

The system of transcription used is that of the International Phonetic Association, this being the alphabet almost universally adopted in England in those schools

¹ See, for instance, Sweet, *Practical Study of Languages* (Dent), chaps. 2 and 3, and Jespersen, *How to teach a Foreign Language* (Swan Sonnenschein), chap. 10.

² Published by Wyman, price 2d. This Circular is well worthy of careful perusal. The Appendix, containing the actual time-tables and syllabuses of instruction of several of our best schools, is particularly interesting.

and colleges where languages are taught on phonetic principles.³ The success with which the adoption of this system has been attended in connexion with European languages is ample justification for its introduction to a language to which it is new.

The criticisms of phonetic methods by some who have had no experience of these methods render it desirable to point out that the object of phonetic transcription is not to teach the student how to form speech sounds; its object is to teach him how to use the right sound in the right place in connected speech. The formation of the isolated sounds is best learned by careful imitation coupled with a knowledge of phonetic theory (that is, a study of the positions of the organs of speech in forming the correct sounds) and the practice of suitable phonetic exercises.

Mr. Grahame Bailey's unique qualifications for writing such a reader as the present are well known to most of those interested in the Panjabi language. But for the

³ There are in existence several hundred books in which the International Phonetic symbols are employed. These books include numerous dictionaries, grammars and school text books for the study of various languages, besides treatises on pronunciation. A list of about two hundred of the more important works is given in a booklet entitled *The Principles of the International Phonetic Association* (obtainable from D. Jones, University College, London, W.C.). See also *The Means of Training in Phonetics available for Modern Language Teachers* by L. H. Althaus (published by the International Phonetic Association, price 10s.), where it is stated (p. 6) that "of twenty-three (English) Universities and Colleges in which French phonetics is taught twenty-two use the system of the International Phonetic Association." The system is also very widely used in schools. It is used, for instance, in all the schools referred to in the above-mentioned circular of the Board of Education.

PREFACE

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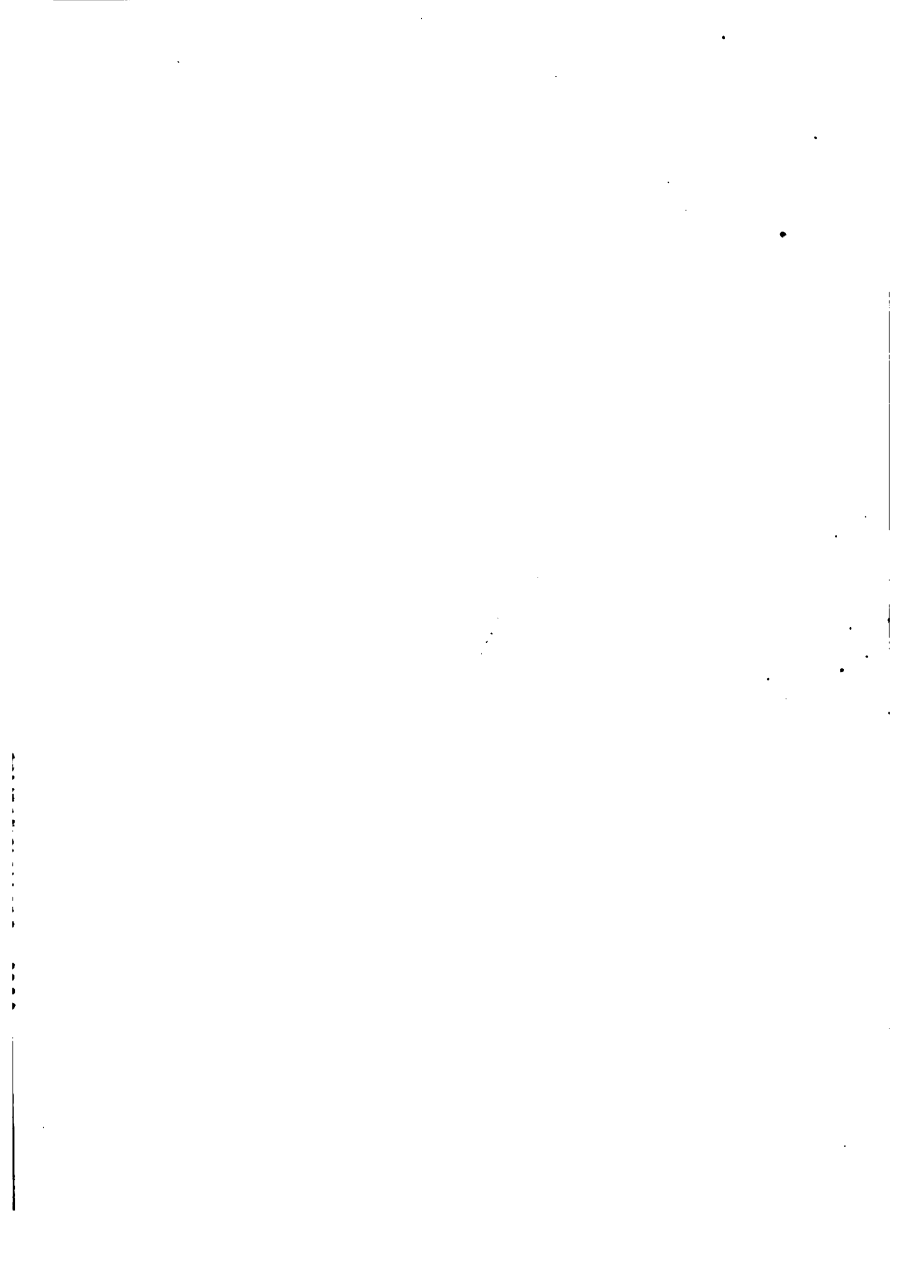
benefit of those who may not already have heard of his work it may be mentioned that he is one of those very rare Englishmen who can speak an Indian language exactly like a native, and that he is the author of the Northern Panjabi translation of the New Testament and joint author of the only existing Northern Panjabi grammar.

Testimony as to the accuracy of Mr. Bailey's work is therefore needless. It may, however, interest readers to know that I had an opportunity, when in Lahore in January 1913, of testing one of his phonetic texts with some native Panjabis; the text was pronounced by them to be absolutely correct, and they expressed great astonishment when they learned that it had been prepared by an Englishman.

D. J.

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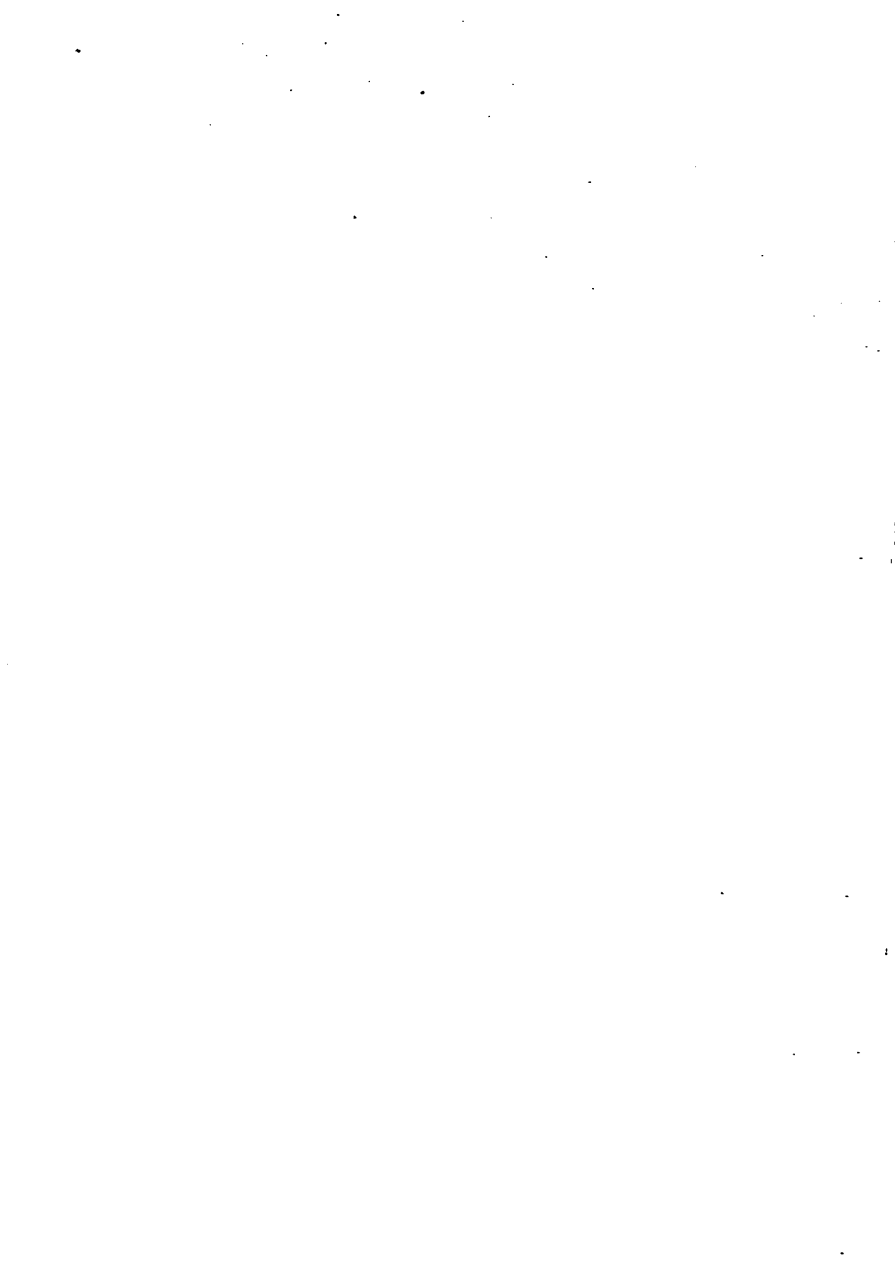
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A PANJABI PHONETIC READER

PANJ. B.

B



EXPLANATION OF PHONETIC SYMBOLS

THE formation of the consonants and vowels of Northern Panjabi is indicated roughly in the table on p. xii. For practical reasons a separation has been made in this table between consonants which require the use of the tip of the tongue and those which do not. It should be observed that certain sounds (e.g. *s*, *z*, *ʃ*) may as a matter of fact be pronounced either with or without the use of the tip of the tongue.

FURTHER DETAILS REGARDING THE SOUNDS CONSONANTS

t, *d* are dental as in French (not alveolar as in English).

In forming the cerebrals (cacuminals) *ʈ*, *ɖ*, *ʂ*, *ʐ*, the tip of the tongue touches or strikes the hard palate far back, almost at the beginning of the soft palate. These sounds do not affect the quality of preceding or following vowels.

e, *y* are pronounced with the tip of the tongue against the teeth-ridge (upper front alveolars) a little further back than the front teeth, the "front" of the tongue being simultaneously raised to the hard palate. They have no lip-rounding. They resemble the Italian sounds in *ci*, *giola*.¹

¹ I regard these sounds as essentially different from the groups *tʃ*, *dʒ*, and have therefore used *e* and *y* as being the nearest available single International Phonetic symbols.

TABLE OF SOUNDS.

	LIP SOUNDS.				TONGUE SOUNDS.					THROAT SOUNDS.
	Labial.		Tip of Tongue used.			Tip of Tongue not used.			Pharyngeal.	
	Bilabial.	Labio-dental.	Dental.	Alveolar.	Palato-Alveolar.	Alveo-dental.	Palatal.	Velar.		
Plosive	p b		t d		c ç	t ç			k g	
Nasal	m		n	l	ɲ	ʃ			ŋ	
Lateral										
Rolled				r						
Flapped							r			
Fricative	f v w	f		s z	ʃ		j j		x ɣ	h ɦ
Close	u							Front.	Beck.	
Half-close	U						i	i	u	
Half-open	o						e	e	o	
Open							æ	æ	a	

CONSONANTS.

VOVELS.

The unvoiced (breathed) plosives **p**, **t**, **c**, **ʈ**, **k** occur either absolutely unaspirated or strongly aspirated (i.e. immediately followed by the sound **h**). The distinction between the aspirated and unaspirated sounds is significant. The unaspirated **p**, **t**, **k** are as in Italian. When they are aspirated, the aspiration is much stronger than in the English words *pin*, *tea*, *come*, stronger even than in the Irish or American pronunciation of these words.

p is approximately the sound of French *y*.

ɳ is the sound of English *ng* in *sing*.

l, **n**, though more usually alveolar, are sometimes made dentally.

Alveolar **r** is always trilled, never fricative as in English. When not doubled it is often reduced to a single tap of the tip of the tongue.

ɸ is "bi-labial *f*." It resembles the sound made in blowing out a candle. **ɸ**, **f**, and **ph** are frequently interchanged by villagers. Educated speakers tend to discard **ɸ**, but to distinguish clearly **f** and **ph**.

ɸ is "bi-labial *v*." The lips are spread for both **ɸ** and **v**. Labio-dental **v** does not occur in Panjabi.

w occurs usually as a contraction of **v** when followed by a stressed **a**, as in *swaṇi* for *suṇi*, *swar*, for *suar*.

ʃ has no lip-rounding (contrast the English *sh* which is rounded by many, if not most, speakers). **ʒ**, the corresponding voiced sound, does not occur in Panjabi.

ɟ is the sound of *y* in *yes*. **ɟ** is a raised, and therefore strongly fricative, variety of **j**.

x resembles the sound of *ch* in *loch*, but has somewhat greater friction when initial.

g is the corresponding voiced sound. It may often be heard in German as the pronunciation of *g* in such a word as *Wagen*.

h occurs as the aspiration of unvoiced (breathed) plosives but very rarely otherwise. In borrowed foreign words containing h, the h is almost invariably replaced by *h*, *ç* or *ʰ*. *h* denotes a voiced h.

VOWELS

i, ɪ, e, a, u, ʊ, are similar to the Southern English vowels in *seed*, *sit*, *sad*, *cup*, *brood*, *put*, respectively. For i, ɪ, e, a, the lips are more spread than in the case of the corresponding English sounds. In forming u, and sometimes ʊ, the lips are protruded; Scottish speakers should be careful to keep them distinct.

e, o have a somewhat lower tongue position than the French e, o in *thé*, *beau*. Unlike the English sounds in *day*, *go*, they are not diphthongs.

a is similar to the English vowel in *calm*.

ɔ resembles the English sound of *aw*, but is very short. It occurs only in contractions; thus, *xore* from *xaber e*.

o resembles the first vowel in the English word *about*, and is always unstressed.

The following true diphthongs occur, ai, ae, ao, ei. In all other cases each vowel must be separately pronounced.

LENGTH

ː means that the sound indicated by the preceding symbol is long.

ˑ means that the sound indicated by the preceding symbol is half-long.

The distinction between short and long consonants is of the greatest importance, and must be carefully observed by the learner.

The indication of the length of vowels is a matter of some difficulty. The marks of length employed in the

texts must be regarded as partly tentative, and partly, in many cases, as showing how the words *may* in that connection be pronounced. (In the vocabulary the length marks have not been used with the vowels.)

TONE

Variations in the tone of the voice form a very remarkable feature of Panjabi pronunciation. There are two special tones, apart from the ordinary tone of speaking. They occur in stressed syllables only.

c indicates a low rising (or low rising-falling) tone. It begins about a tone above the lowest note which the speaker can command, rises four or five semitones and sometimes falls again about a tone. When initial it is generally preceded by *h*. (A foreign *h* preceding a stressed vowel and not following an unvoiced plosive becomes *c*. Thus the English words *house*, *behind*, would be pronounced in Panjabi *h_caus*, *h_cand*.)

^ denotes a high falling tone. It is uttered about a fifth (seven semitones) above the first note of the low rising tone. The voice generally falls about a tone from the highest note. (In borrowed words *h*, following a stressed vowel and not preceded by an unvoiced plosive, tends to become *^*. Thus, the Urdu words *cahna*, *rah* are pronounced in Panjabi *c[^]ana*, *r[^]a*.)

Syllables containing both tones are quite common, the low tone always coming first. Examples:—*t_cid*, "stomach"; *h_cabi*, "brother's wife"; *c_cangi*, "coppice".

When several syllables normally having the same kind of tone come together, it is customary in rapid conversation to pronounce the tone only in the most strongly stressed syllables.

OTHER MARKS AND ABBREVIATIONS

The mark **ˈ** means that the following syllable is stressed. It has been very sparingly used.

The mark ***** indicates that the word following is a proper name.

In the literal translations, a dash — indicates that a Panjabi word has been left untranslated. Two or more English words joined by hyphens are translations of a single Panjabi word. Words in brackets are explanatory (**3 = . . .**) means "the three preceding words are together equivalent to", etc.; (**= 2**) means "the preceding English word corresponds to two in the Panjabi text."

BRIEF RESUMÉ OF INFLECTED FORMS

(To be used with the Vocabulary)

NOUNS, ADJECTIVES AND PARTICIPLES

ADJECTIVES in *-a*, *-ea* are declined like nouns in *-a*. Others are not declined unless used by themselves as nouns.

The following types may be distinguished: masculine nouns in *-a*, other masculine nouns, feminine nouns in *-i*, other feminine nouns,

Nouns ending in a nasalized vowel make all the final vowels nasal.

The locative singular is the same as the oblique for nouns in *-a* or *-i*. Those ending in a consonant sometimes add *-e* or *-i*.

		SINGULAR			PLURAL			
		Nom.	Ob.	Voc.	Nom.	Ob.	Loc.	Voc.
Masculine	<i>per. si.</i>	<i>-a</i>	<i>-e</i>	<i>-ea</i>	<i>-e</i>	<i>-eā</i>	<i>-i</i>	<i>-eo</i>
	<i>pekhi.</i>	<i>-ea</i>						
	<i>piqd.</i>	—	—	<i>-a</i>	—	<i>-ā</i>	<i>-ī</i>	<i>-o</i>
Feminine	<i>kur.</i>	<i>-i</i>	<i>-i</i>	<i>-ie</i>	<i>-iā</i>	<i>-iā</i>	<i>(-ī)</i>	<i>-io</i>
	<i>pekhi.</i>	<i>-i</i>						
	<i>kr.</i>	—	—	—	<i>-ā</i>	<i>-ā</i>	<i>-ī</i>	<i>-o</i>

VERBS

The following are the masculine forms. When they end in *-a* or *-ea*, the feminine forms are like those of *pekhi* above. Transitive and intransitive verbs differ only in the past tenses. The past of intransitive verbs agrees with the subject; that of transitive verbs (really an old passive) with the logical object, except when the object is governed by the proposition *nā*.

xviii BRIEF RÉSUMÉ OF INFLECTED FORMS.

Verb Substantive, "I am," "I was."

Pres. *vā* or *ā*, *ē*, *u* or *e*, *ā*, *e*, *nā*.

Past. *sā*, *saā*, *si*, *sī*, *sa*, *saṅ*.

Transitive Verbs.

(Type word, *da*, show.)

Inf. *-ṣa*; agent *-ṣaṇa*, *-ṣaṇa*.

Partic., pres. *-da*, past *-ca*; passive, pres. *-ida*, past *-ca* *āṣa*; conjunctive *-ke* (having shown).

Imper. sing. — or *-I*, plur. *-a*.

Pres. cond. *-ā*, *-ā*, *-e*, *-ie*, *-e*, *-aṅ*.

Fut. *-ṣa*, *-ṣa*, *-eṣa*, *-eṣe*, *-eṣe*.

Pres. indic. *-ā* (or *-na vā*), *-na ē*, *-da e*, *-ne ā*, *āṣe e*, *-de nā*.

Imperf. *-da sā*, *-da saā*, *-da si*, *-de sā*, *-de sa*, *-de saṅ*.

Past *-ca*.

Pres. perf. *-ca e* (fem. *-i e*, pl. mas. *-e nē*, fem. *-iā nē*)

Pluperf. *-ca si* (fem. *-i si*, pl. mas. *-e saṅ*, fem. *-iā saṅ*).

Intransitive Verbs.

(Type word, *ṣar*, walk.)

Past sing., mas. *-ca*, fem. *-i*, plur., mas. *-e*, fem. *-iā*.

Pres. perf., the same with pres. of verb "to be" added.

Pluperf. " " " past " " "

Verbs ending in a vowel contract a few forms. Thus *re* ("weep") makes 3rd plur. pres. cond. *reṣ*, not *reṣa*.

Passive.

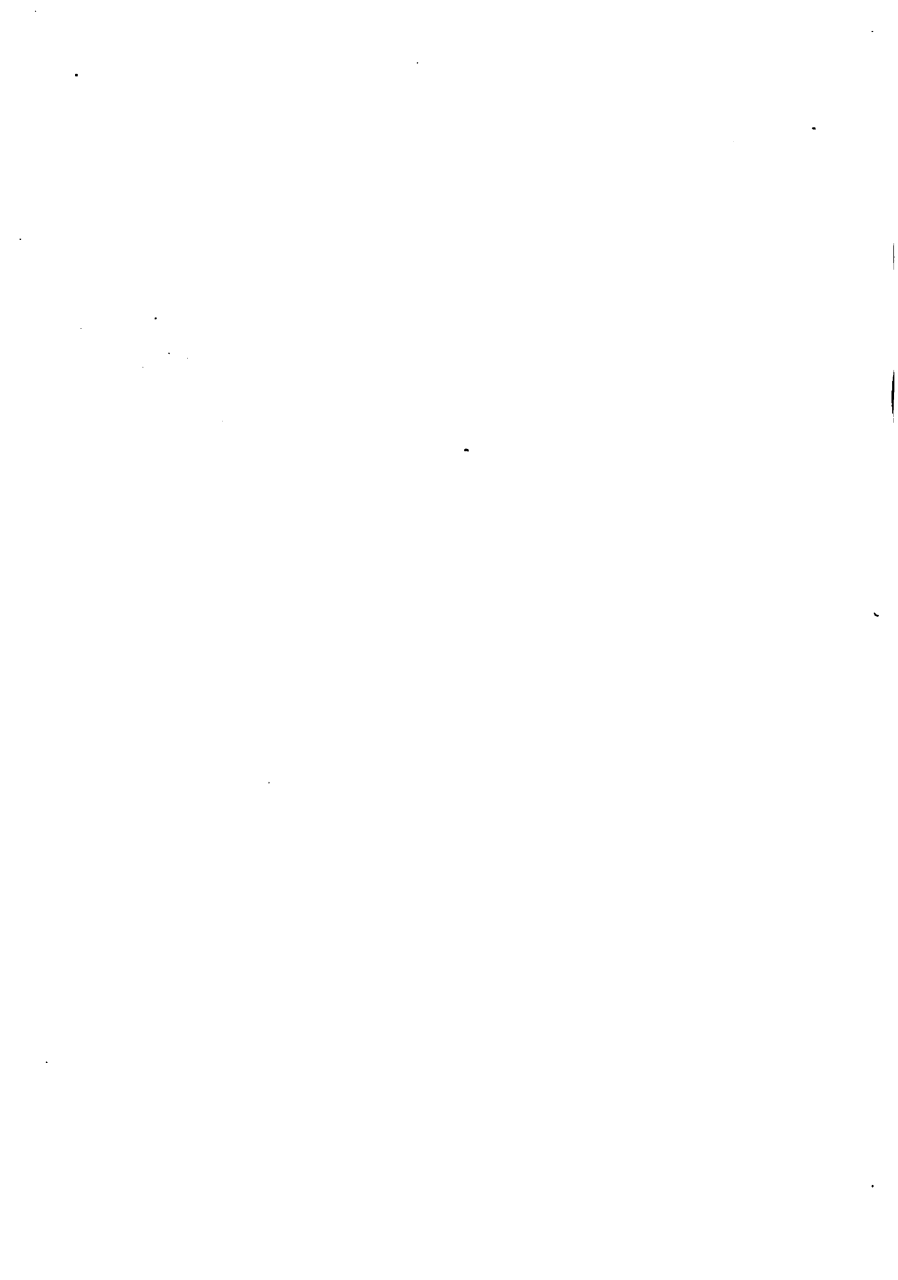
The passive is formed by using the required tense of *ṣaṇa* ("to go") with past participle of the principal verb; thus, *pharṣaṇa jāṅga*, I shall go beaten — I shall be beaten.

PREPOSITIONS

Prepositions are generally placed after the word they govern, thus, "priest of heart on this matter of great effect became," means, "of this matter on the heart of the priest there was a great effect."

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* manke di ka _c ñi	5
maolvi sâb te be'groṭe di k _c añi	7
male fi _c oe râi di k _c añi	9
mera naoker :	11
darzi di k _c añi	13
k _c oṛe vecəṇvələũ di k _c añi	15
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A PANJABI PHONETIC READER

Thieves and Ass of Story

ONE man was, potter, village of dweller, sense somewhat little was-of-him. People him-of one very strange thing teking are. Saying are that bazar-from one time ass buying was-taken by him. Ass indeed very strong seeming was, and small age of, and obtained also cheap was. Man very happy was, heart in singing—going was. Road of side two thieves huqqa—smoking were. Traveller to having-seen one thief to-say began "look, O, this what foolish like (man) dancing leaping—going is?"

By-second was said that "clever him let-us-admit who ass steal may-bring and owner to knowledge not be-attached." By-first was-said that "thou my help do and I taking will-come." Then both thieves ass man of behind went. By-one was said "I quietly quietly ass loosing will-take, and thou him-to quickly home take go, afterwards I myself also return will-come and him-to ass of any knowledge not to-be-attached I-will-give" (i.e., allow). Second to-say began "indeed my-man, thou then very clever art" then silently silently forward they-advanced, that potter them-of feet of noise not may hear. One thief-by ass of rope having-loosed own neck upon placing was-taken and second noiselessly ass. to taking went. Short time after

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conā te khote di k₂arī.

ik banda si, kumār, pindā dā rāpāla, akī zara k₂arī
nasu. lo'k ōdi ik jōdi ejsēb gal' supānde nē. ānde nē
pai bezarō ik vazī khota muli lā su. khota te bapā
tagra jarpdā sī, te k₂arī umr dā, te milea vi sasta si.
jānā bapā k₂arī sī, dil ic gaonda laga janda si. rā de
kānde do cor' f₂ak:ā pae pinda san. rāi nū vaxke ik
cor' ak:heñ laga "ve'x oe, ā kāra a:al:ā jēa naodā tapā
laga janda e?"

dupa ak:heñ pai "sianē ōnā man:ie jēra khota cor'a
le'ave te malek nū pata na lag:e." pāl'e ak:heñ pai
"tū' man: madet kar te māē lē aūḡa." rer doos cor'
khote vale de māger gae. iki ak:heñ "māē f₂āoḡi f₂āoḡi
khota khor' lāga, te tū' ōnū choti k₂ar lē jaf, māgerō māē
apū vi part aūḡa te ōnū khote da koi pata nēf lag:en
deḡa." dupa ak:heñ laga "f₂āla vāi, tū' te cokha
sianē ā." rer cor' ce'pīte aḡā vāde, pai kumār ōnā de
pavā da khark na supe. ik cor' khote da raxa khor'ike
apū t₂āop te pa' lei te dupa mālkī khote nū lē gea.

former-man having-stopped backwards to-pull began, when by-potter having-turned was-looked, then what was-seen? that a man tied having-been is. Him-to was-said "friend, this what matter is?" he-said "by-me mother to abuse ejected was, and punishment for ass become went." That poor-fellow-by him-to again leave given-was (2 = was let go). Second to-morrow he again bazar went that some ass buying take-may-come, and that-very ass-to there tied having-been was-seen, him-to stick having-struck to-su began "ah wretched-one, by-thee indeed again own mother to abuses ejected will be, this-time I thy nearness-from having-escaped remain." So-much matter having-said another direction going went.

Manka of Story.

One Hindu of nearness calf was, whose name Manka was. That man quite alone alone living was, not his any wife was and not any child child. Only this-very calf was, and him-of with much love making was. One day of matter is that that calf die went. Great that man to sorrow became, head was-shaved and mourning of clothes were-put-on. Out having-gone him-to one friend met, said "this what matter is, what became, well-being indeed is, (is) not (it)?" Said "alas, alas, Manka complete become went," and to weep engaging fell (2 = began). Enough so-much matter became, and his friend-by also own house having-gone and head having-shaved mourning-of clothes putting-on were-taken, this-very way, that second to having seen, one other man-by also that-very matter was-done, and third to having-seen by-fourth that-very work was-done and becoming becoming (2 = gradually) city of nobles up-to matter arriving went, and finally by-vizier also head

thore cir pic:he aqla japa arke pifā khic:en laga, jad kumic:ar murke vekhea te ki dīṭha pai ik banda bād:a fi:oea e. ōnū akhea "ja:r ā ki gal: e," axe "mā beb:e nū ga:l kād:i si te sza vaste khota baṅ gea." os vecare ōnū rer chaḍ dī:a. dī:je p_calek ō murṅ besar gea pai koi khota xrid leabe, te ose khote nū oṭhe bād:a fi:oea dīṭha, ōnū soṭa marke akheṅ laga "vah namū'rada, tū te rer apṅi beb:e nū gāḍ kād:iā fi:ongrā, sēki māṅ tere kolō backe rēn:ā." in:i gal axe fi:ori pase ṭur gea.

*manke di k_capi.

iki fi:ndu de ko:l uac:ha si, jda nā *manka si. ō japa bilkul kal mekal:a rēnda si, na ōda koi tab:er si te na koi bal bac:a. nira i:oi uac:ha si, te ōde naḷ baṅa piar karda si. ik dīn di gal: e pai ō uac:ha mar gea. baṅa os jape nū erso's fi:oea, sir munaea te matem de kapre pae. ban:e ja'ke ōnū ik do'st ṭak:rea, axe "ē ki gal: e, ci fi:oea, xer te fi:se na?" axe "fi:ae fi:ae manka pura i:oea," te roṅ dāṅ pea. bas in:i gal fi:oi, te ōde ja'r vi apṅe k_car ja'ke te sir mun'ke matem de kapre par lae, ese tārū, os dī:je nū vekhe, iki fi:or bande vi ōo gal kiti, te trije nū vekhe caot:he ōi kam kita, te fi:ondeā fi:ondeā ṭar de roisā tiker gal: ap:er gei, te chekre vezi'r

having-shaved mourning-of clothes were-put-on. Then by-King was-asked, "why, vizier sir, matter indeed tell." To-say began, "alas alas, Manka complete become gone is, all weeping are fallen," he said. King to news indeed any not was that Manka who is, but shame of cause asked asked straw even not (3 = nothing). Enough, whatever by others was-done, by-him also was-done. Queen amazed having-become began to-ask that "whose mourning is?" by King was-shown that "Manka of." She-said "oh, great sorrow of matter is, but sir Manka is who?" King poor-fellow silent becoming remained, then having-thought to-say began "— — (very well) I vizier from ask take." Him-to also trace any not. In-this-very way asking causing-to-ask real man up-to arriving went.

By-him answer was-given that "Manka my calf was." So-much matter having-said aloud aloud to-weep begin fell (2 = began). When all to trace attached (4 = all learned) that by-us all cattle-animal after head was-shaved, so-great shame came that anyone to anything saying equal-to not remained.

Maulawi Gentleman and Kid of Story.

One waterman of kid was, his house in dwelling was and his hand-from fodder eating was. Him apart-from other any she-goat he-goat his house in not was. One day that kid him from being-lost went, him-to great anxiety fall went (2 = became), all sides-on him to-see began. Anywhere even sight-in not fell, he but pursuit not leaves, villages in, fields in, wells on, trees under, every direction seeking remained. One day at-evening this-very matter of anxiety in—going was, and one bare place (in) one priest evening-of prayer reciting was—. This man own

A PANJABI PHONETIC READER

ui sir munda ke matem de kapre pae. muḥ raje puc:hea
 "kjū vezir ji gal te surao." ak:heṅ laḡa "fi_æ fi_æ
 maṅka pura fi_ogea ve, sare ronde nē pae" axe. raje
 nū xaber te koi nēi si pai maṅka kaon e, par ṣarm deā
 mareā puc:hea gic:hea kak:h ui na. bas jo kūḡ fi_ornā
 kita ose ui kita. rani fi_era:n fi_okē laḡi puc:heṅ "pai
 kida matem e?" raje dasea pai "maṅkē da." axe
 'oh:o dādī ersos di gal e, par ji maṅka fi_æ kaon."
 raja veara cup: fi_o rēa, per sorcke ak:heṅ laḡa, "læ vai
 mē vezir kolō puch len:ā." onū ui paṭa kai nēi, ese
 tāṛā puchde p'chande aṣ| jaṅe tai pādōc gae.

os jwab dit:ā pai "maṅka mera vaḡha si," in:i gal
 axke uc:i uc:i roṅ lag pea. jadō sareā nū pata laḡ:ā
 pai aṣ sābnā daṅger pic:he sir munda, eḡi ṣarm ai
 pai kisa nu kūḡ ak:heṅ joge nēi rāe.

maolvi sāb te be'groṭe di k_ani.

ik:i ma'ṣki da be'groṭa si, oḡe k_āṛ vic rānda si te oḡe
 fi_āk:hō paṭ:he khandā si. oḡe bājō fi_or koi bakri bakra
 oḡe k_āṛ nēi si. ik ḡim o be'groṭa oḡe kolō khra:c gea,
 onū baṛa fikr pae gea, sābni paṣi onū lāb:ḡṅ laḡa. kitele
 ui nazri nēi pea, o par khṣṛa na chad:e, pṁdā vic, paeliā
 vic, khōā te, r'k:hā fi_eṭh, sāb dēre:lābda rēa. ik ḡim
 ṣamī ese gal de fikr vic laḡa janda si, te ik rare thā ik
 melvaṅa ṣa'm di noma'z pāṛda si pea. ē jaṅa apṅe

thought in him from-in-front—passing went; teacher quickly quickly prayer having-finished him after ran and to-say began that “thou O-fool, what cow-house of bullock having run come art, that my prayer reciting (during) me near-from passing art?” Kid man to-say began, “teacher gentleman, me forgiven make, me from mistake become is, but one thing of,” he said “me-to great thought is, say and I may-tell.” “Tell then” he-said “— — (by all means).” He to-say began “teacher sir, I indeed own lost goat of so-much anxiety and thought in was that me-to other any matter of remembrance not remained, and you-to by-me seen even not was. You indeed God of name having-taken prayer —reciting were, and yet even you here there of matters of thought doing were, and me also seeing were, this somewhat upsidedown matter seeming is.” Priest of heart on this matter of great effect became and always that after when prayer reciting was, eyes having shut God of thought in continuously remaining was.

Rubbed been (2 - Sick) Traveller of Story.

In one place alone house in one man dwelling was, him near one traveller came. Traveller him-to to-say began that “by-me” he said “doctor near going is.” By-him him-to bread was-asked and four loaves him before placing were given. Then some vegetable to-bring went; his vegetable bringing bringing that traveller-by the-four loaves rubbing left were (2 - were gobbled). He then other loaves to-take went, and so-much time in by-him all vegetable eating was taken. He poor-man again four loaves having-placed other vegetable for back turned, and when returned was-seen that these also four loaves this holy-

ti,ā'n vic ôde ag:ō dī līj gea; maolvi ſitabi ſitabi nema'z muka'ke ôde mager p,ā:rea te ak:heṅ laga pai "tū, sēmeke, kēri kēṛ da t,āg:a naske aea 'ē pai mere nema'z pārdeā mere nereō lījṇā ē?" begroṭe vala ak:heṅ laga pai "maolvi sōb menū mu'f karna, mere kolō galti fi,oi e, par ik gal da" axe "menū baṛa xia'l e, akho te mē das:ā." "das xā," axe "ji' sadke." ō ak:heṅ laga "maolvi ji mē te apṇe guace bakre de eḍ:ē fikr te t,ā'n vic sā pai menū fi,or kise gal da thao nēl rēa, te t,ā'nū mē dīṭ:ha vi nēl si. tusi te *rab da nū læke nema'z pae pārde sao, te tū' vi tusi ēd:er ôd:er diā gal:ā da xia'l karde sao, te menū vi vēnde sao, ē zara puṭ:hi gal ja'pdi e." melvape de dil te es gal da baṛa asr fi,oea te m,e'sa odū ag:e jad nema'z pārda si ak:hiā miṭṭke *rab de ti,ā'n vic bera'ber rēnda si.

male fi,oe rāi di k,ā,pi.

iki thā kake mekan vic ik jaṇa rēnda si, ôde kol ik rāi aea. rāi ônū ak:heṅ laga pai "mē" axe "ḍagdar kol jaṇa e." os ônū roṭi pu:hi te car roṭiā ôde ag:e rakh dīṭ:īā. fer kūj seluṇa leaṇ ge; ôde seluṇa leaṇdeū leaṇdeū os rāi care roṭiā raḡṛ chad:īā, ō muṛ fi,or roṭiā laṅ gea, te on:e cir vic os sara seluṇa kha lea. ō vēcārā fer car roṭiā rakke fi,or seluṇe vaste piṛjā muṛea te jadō partea dīṭ:ha pai ē vi care roṭiā es fi,azret muka leiū

one-by finishing taken are. This way becoming remained, and finally sixteen loaves eating were-taken by-him. House man-by then pursuit leaving was-given (3 = he gave it up). Afterwards him from to-ask began that "Thou what matter-for doctor near gone art?" he said "by-me some digestion of medicine taking is, me-to hunger altogether not is-attached." By-this was-said "friend when thou well having-become wilt-return, this road not come."

My Servant.

Me near one broom of work for servant was, very faithful was, work about him ever not was rebuking fallen. Straight simple was. One time inoculation attacher-by him-to was-asked that "thy how-much age is." "Hundred years" he-said. By-him was-said "nonsense, thy so-much age then not seems." By-him again was-said "well, my-man, twenty years writing take then." Was—indeed he bachelor but four times by-him marriage making of attempt was-made. First time his wife him from running-went, second turn one other servant-by his marriage of arrangement was-made, and that wife to by-gentleman compound from eject was-left (2 = was ejected). Third time by-him effort was-made and third wife dying went of-him. Last time strange like thing became, by-him one Hindu-woman with, who another city-from come was, arrangement-was-made. By-us indeed to-him said was "— (well) just having-thought work do, this somewhat doubtful—thing seeming is." Well, two three days this way matter remained. One day he some work for city-to went. When returning came, by-people him-to was-shown that "thee behind police came and thy wife to

nē. eše tārū hēonda rēa, te chekre solā roṭiā kha leiā su. kēar vāle fer khāra chād dī:ā. māgārō ōde kolō pē:chēn laga pai “tū kēri galē kēim kol cākēa ē.” axe “mūē koi hēazme di dīwai hēni e menū pē:k:hē kēi nēi lagdi.” es akheā “jār jad tū vāl: hēoke partēda es rū nā aī.”

mera naokar.

mere kol ik cārū de kam te naokar si bārū vafadar si, kam vāl:ō ōnū kādi nēi si thā:kha pēa. sīdā sadā si. ik vāri ṭika lāṅvāle ōnū pē:chēa pai “teri kin:ī umr e?” “sao vāre” axe. os akheā “hēk:hū teri m:ī umr te nēi jāpdi.” os mūr akheā “hēala pai vī sal līx hē fer.” hēāsi te ō kārā par car vērī os vīā kārā di koṣiṭ kiti. pāli vāri ōdi vāṭi.ōde kolō nās gei, dī:ē phere ik:ī hēor naokar ōde vīā da bandēbast kita, te os jēnāni nū sāb hēate vī:ō kāḍ cād:ēa. triṭi vāri os jātn kita te triṭi swāpi māṅ gei su. chekerli vāri ējāb jēi gal hēoi. os ik:ī hēindni nāl, jēri hēor jāṅrō ai si, bandēbast kita. asū te ōnū akheā si “lā vāi zārā sāmjke kam kāri, ē kūj jāk vāli gal jāpdi e.” xār do trē dī:āre eše tārū gal rēi. ik dīm ō kīse kām lai jāṅr gea. jad part gea lokū ōnū dās:ēa pai “tere pic:hē pulvāle aē te teri vāṭi nū

taken-away (= 2) are." What time I England going went by-me him-to house of guarding for was-left. Afterwards news came that him house of near some snake bit and he that-very day dying went. This thing having-heard me-to great sorrow became. One time him-to plague also become was and very ill remained, but that time saved remained. One day of matter is that very ill—was and one man him near having-come his bracelets to-take-off began. He indeed unconscious fallen—was, but yet him-to somehow knowledge was that this man what—doing is, and having-risen him-to embrace putting was-taken (3 = embraced). Other hardly having-escaped own house running went.

Tailor of Story.

One literate—tailor one village in work doing—(habitually) was. One day him near that village of priest shirt to-cause-to-sew came. Tailor him to pipe handed (saying) that "two three puffs attach take." He said "both pipe smoke, and both some thing tell." By-him was-said that "tailor sir, by-me one very strange thing one book in yesterday read was. From-Delhi by-me book was-got, and it in written—is that whose small head and long beard is, he mad is; no-knowing true is or false." By-this-one was-said "no sir, this thing indeed not, isn't-it-so, anyone to-believe is-going." Well short time having-sat priest own house going went, and tailor in-reasonings was-attached—(3 = began to think). To him reality in this matter-for great anxiety was because his beard long was and head small. He to-think began that "I what may-do? head indeed my big not to become is-going. Yes, one thing to-become being-able is, heard

lāe khare nē." jes vele māē vlsat t̄ur gea māē ōnū k̄ar di rakhi vaste chad:ea. magerō xaber ai pai ōnū koṭhi de neṛe koi kīra larea te ō ose din mar gea. ē gal sunke menū baṛa eṛsos h̄,oea. ik vaṛi ōnū taun vi h̄,oi si te cokhia bemar rēa par os vele hac rēa. ik din di gal e pai ō baṛa mālea h̄,oea si te ik jāna ōde koḷ aṅke ōde kaṛ:an lān laqa, ō te be,of pea h̄,oea si par tā vi ōnū kṛoḥ pata si pai.ē jāna ki pea karda ve, te uṭhke ōnū jāp:ha par lea. aḡla māṣū backe aṇe k̄ar nas gea.

darzi di k̄ari.

ik pārea h̄,oea darzi ik piṇḍ vic kam karda h̄,onda si. ik dī,are ōde koḷ os piṇḍ da mījā e,ig:a swaṅ aea. darzi ōnū h̄,uk:a pheṛaea, pai "do trās suṭ laṛ lē." axe "nālē h̄,uk:a piṇḍ te nālē koi gal suna." os akhea pai "xēlifa ji, māē ik dōḍi eṛeb gal ik kīṭaḥ vic kal pāṛi si. *dikiō māē kīṭaḥ mēḡai, te ōde vic lixea h̄,oea e pai jīda nīk:a sir te lam:i dōṛi e ō e,ak:a ve. xore sac e ki e,uṭh." es akhea "na ji ē gal te nēl na koi mān:eṇ laqa." xer thoṛa eṛ bōke mījā aṇe k̄ar t̄ur gea, te darzi delil lag pea. ōnū aal vic es gale bāla fikr si pai ōdi dōṛi lam:i si, te sir chota. ō soeṇ laqa pai māē ki karā, sir te mera vad:a nēl baneṇ laqa. h̄,ā, ik gal h̄,o sakdi e,

I having-cut somewhat small to make being-able am." This-very thought in scissors searching-for engaging fell (2 = began). That anywhere not-is found. Finally getting-tired helplessness with another remedy was thought. Lamp having-lit own beard of near was-brought. Left hand with beard was-seized, and right with lamp. His meaning was that very-little—beard small may-become. Fire attaching indeed went, but quickly quickly hand up-to arriving went. What time began to-burn, by-him hand own save was-taken, and beard leave was-given (2 = was left); and all beard burnt went. Him-to great shame came, and thought to-make began that "truly truly whatever that book in written—was quite correct was. This in what doubt is? By-me great folly was-done."

Horses Sellers of Story.

One country in one king was whom-to racing of great liking was. One day him near five seven Arabia of merchants came who horses selling—(habitually) were. Saying were that "our country in very beautiful horses are, which wind than even swift to-run being-able are." This thing having-heard king of eyes open went. Merchants to by-him many rupees were-given and order was-given that "haste having-made own country go and so-much price of horses bring." They salute having made own way going went.

That king one laughter of things maker servant keeping—(habitually) was whose service this-very was that fun of things may-say (habitually)—and own master to may-make-laugh—(habitually). Those men of go going after one day king maker-laugh to having called him-to to-say began that "as-many my country in first

dâri mǎē katrke zara niki kar sakna vā. ese xial vic kǎnci lāb:əŋ dǎē pea. ō kitele na lāb:e. chekre akke lacari nal fi,or elaj socea. diva ba!Me apni dâri de nere leanda, khab:e fi,ath nal dâri phari, te saj:e nal bat:i. ōda matleb si pai zera' ku dâri niki fi,o jae. ag lag te gei, par cheti cheti fi,ath tal ap:əŋ gei. jes vele laga sarn, os fi,ath apna beca' lea te dâri chad dit:i, te sarri dâri sar gei. ōnū dādi sarm ai, te xial karn laga pai "sac:i muc:i jo kōj os kitab vic lixa fi,oea si bilkul thik si. ēde vic ki sak: e? mǎē bara c,alpna kita."

k,ore vecəvələē di k,ani.

iki mulx vic ik bardja si jinū kurđ,əoŋ da bara srok si. ik din ōde kol panj sat *arəb de su'dager ae jere k,ore vecde fi,onde san. ānde san pai "sā:ē de:s vic dāde sōne k,ore nē jere va nalō vi trik:he p,aj sakde nē." ē gal sunke bardja diā ak:hiā ūg:əŋ geiā, sudagerā nū os bare rupaj:e dit:ē te fi,ukm dit:a pai "fi,ila karke apne mulx jao te m:ē mul de k,ore liao." ō selam karke apne rā tcr gae.

ō bardja ik fi,as:e diā gal:ā karnala naokər raxāu fi,onda si, jtdi naokeri tj:oi si pai lār diā gal:ā kare kare te apne malek nū es,ae kare. ōnā jānēā de tcr jan pic:he ik dm bardja es,anuale nū kwa'ke ōnū ak:həŋ laga pai "jin:ē mere mulx vic ab:əl darje de c,ak:ē nē ōnā

class of madmen are, them of list make." By-this was said "this see, by-me ready make left is (3 = is made), and all of first by-me your name written—is." By-king was-said "by-me what folly done is, that my name writing done is?" He-said "these sellers you near came and by-you them to rupees were given, that 'having-gone horses bring.' They when to-bring are going?" By-king was-said "no, my-man, perhaps, who-knows?, bringing even they-may-come." "Then indeed" he said "I them of names first will-write by-whom so-great idioey was-done that horses were-brought, and then your name second place upon will-come."

Two Farmers of Story.

Two farmers were father son. One day they ass with (-them) having-taken city—going were. By-father son to was-said "look, son, thou just mounted become." Boy to ass upon mounted having-seen travellers to-say began "what graceless boy is, father indeed poor-fellow walking—going is, and this young-man ease with enjoyments—stealing is." This thing having heard son dismounting went, and his father mounting went. Other men city-from—coming were, in-laughing engaged—, that "thou indeed fine unmerciful man art, that little (one) to to-walk giving (i.e., allowing) art. Shame not comes to-thee?" This after they both men mounted—then people aloud aloud to-say began, that "these God of men not, who so-great cruelty doing are? This way indeed not being-done—(habitually) is."

Then they quickly descending went, and by-father son to was said that "only-one thing remaining is, we both men ass to lifting may-take." When by-people was-seen

di ferist beṇaṛ." es ak'hea "ā vexā, māṁ tīar kār chādī e, te sareā tō pāl'e māṁ tṛād:ā nā lixa f_oea e." bādṣa akhea "māṁ kēra śmēkpṛaṇa kita 'e pai mera nā darj kita e?" axe "ē vecəṇvāle tṛād:e kol ae, te tusū ṁnā nū rupaj:e dī:e pai ja'ke k_ore hiao. ṁ kadō hiaoṇ lage?" bādṣa akhea "na vai, ṣed xore lē i ṁoṇ." "tā te" axe "māṁ ṁnā de nā pāl'e lixāga jīnā eḍi bevekufi kiti pai k_ore hānde, te fer tṛād:ā nā drj:e darje te avega."

dū jaṭ:ā di k_ani.

do jaṭ sən pjo put:er. ik dīn ṁ khotā naḷ lēke ṣēr lage jande saṇ. pjo put:er nū akhea, "vex put:er tū zara swar f_ō." muṇḍe nū khote te swar vērke rāi ak:heṇ lage—"kēa nam'rād muṇḍa e, cac:ā tā vēcara ṭurda laga janda e, te ē ju'an maze naḷ lik:ū pea lṛṭḍa e." ē gal sunke put:er lē gea, te ṁḍa cac:ā cār gea. f_ōr jaṇe ṣērō lage aonde saṇ, hias:əṇ ḍē pae, pai "tū te vāva berām a'dmi ē, pai nik:e nū ṭurn den:a ē. ṣarm nēi aendi a?" ēde pic:he ṁ dove jaṇe cār pae. fer lok vci vci ak:heṇ lage, pai "ē *rab de bande nēi jēre eḍi saxti karde nē? es tārā tā nēi karida f_ōnda e."

fer ṁ cheti utr gae, te pjo put:er nū akhea pai "ik'oi gal rāndi e, aṣi dove jaṇe khote nū c'k leije."

that "two men ass having-lifted by-road by-road—going are" they so-much laughed that these poor-men to for-hiding suitable place not met. Quickly ass to shoulders from down having-lowered on-ground was-stood. Then father to-say began that "now indeed to-me advice coming-went (2 = has come). As-long till we only people of word-to are-attached, by-them to-us anywhere to-stand even not to-be-given (*i.e.*, allowed). Henceforward to we only own profit loss may-think, and own road—may-go. Neither indeed we any other of work may-spoil, and not ours anyone by may-be-spoiled." Son to also thing good appeared, and they both own wish according to-walk began, sometimes father mounted became, sometimes son, sometimes ass to breath giving for both walking went; neither anyone from advice was-asked, and not anyone to advice was-given.

One Merchant and his Horses.

Amritsar city in one merchant (or banker) living was. To-him thought falling went (2 = came) that "if I horse keep then people my great honour will do." That place-in year of year (3 = every year) one strong (important) fair becoming is. That fair in having-gone long time searching remained and finally one by-him good fast mare buying was taken. Colour according-to she black black was; and wind than faster. Heart indeed his very happy was, own all acquaintances with her matter doing (saying) was, that "come my mare indeed looking take (2 = look at), very beautiful is."

One day to-him journey to-make befell. Groom to having-called great emphasis was-made that "of-this good manner with protection do. Near not any strange

jad lokū vekhea pai "do bande khota cū'ke sarke sarke lage jandē nē" ó mze ficas:e pai éná vecarēd nū chap:əŋ:ʒoga thū na mīlea. (stabi khote nū mōndēd tō fīcēthū lāke. p.ɽjē khələrea. mɽ pjo ak:həŋ laga pai "fīc:ɽ tū mənū mat a' gei. jicər tiker asī nire lokū de akhe lag:ie, óna sanū kitēle khloŋ vi nēi deŋa. ag:ie nū asī bas apna nafa nu'k'san socie, te apne rā lage jaie. na' te asī kise du:je da kam veqarie, te na sad:a kise kolō viqre." pɽ:tər nū vi gal cangi lag:ie, te ó dove apni marzi nal tɽrn lage, kadi pjo swa:r fīc:oea, kadi pɽ:tər, kadi khote nū sá dwaŋ vaste dove tɽrde gae, na kise kolō slā pɽ:chi, te na kise nū slā dt:i.

ik sūkara:r te óde k:ore

* Ambəsar (šər vic ik sūkara:r rēnda si. ónū xjal pə gea, pai "je mē k:ora rak:hā tū lok meri bari iziet karnge." os thū sal de sal ik tagra mela fīc:onda e. os mele vic jake cokha cir lābda rēa te cəkɽe ik os fīc:achi trik:hi k:ori mul lei. rang vakō ó kali sjā-si, te va nalō vi trik:hi. dil te óda bāra xuf si, apnēd saređ januā nal ódi gal karda si, pai "cal meri k:ori te vɽx lə, vāva sōni e."

ik dīn ónū safr karna pea. s:i's nū kwake bari tekid kiti pai "ódi val tārū nal rakhi karī. nɽs na

man to to-come give (*i.e.*, allow)." By-groom was-said 'repentance, sir, power is? (4 = God forbid, is it possible?) I indeed your coming until to-sleep even not am-going. You fully without-care remain. Her any harm not to-become is-going." This matter having-heard he station-to going went, and ticket having-taken one-and-a-half in (*i.e.*, in intermediate class) sitting went.

That-very carriage of near one his friend standing was. Salutation having-made to-ask began that "thou whither prosperity with gone art?" He-said "To-Gujranwala to-go is." By-him was said "By-me indeed to-Wazirabad going is." "Come then, with with (2 = together) journey let-us-make." By-him was-said "I indeed before sitting am." "This what direction (kind) of matter is," he said, 'here having-come sit go" (2 = sit). Well compelled having-made to-him that-very carriage in was-seated.

Way in in-matters attached fell (3 = began talking). His friend to-say began that "repentance, sir (*i.e.*, God forbid), to-day to-morrow (2 = nowadays) of very bad-age is, what things now being-heard are our mother father of age in ever not were becoming." "What things, any strange thing become is?" By-him was-said "take friend (2 = well then), I quite new thing telling-am. Ballu thief of matter indeed not, isn't-it-so, heard being is (*i.e.*, you've not heard). He indeed theft for so-much famous become is that what shall-I-tell?" By-merchant was-asked "what kind of theft doing is-he?" By-him was-said "omitting indeed any kind of not, but great fancy cattle horses taking going of is."

This matter having-heard his startledness emerging went (4 = was startled). To-ask began "where living is?" By-him was-said "house indeed in-Harr of-him-is, from Amritsar half-league distance, but theft city in also

kise opre admi nū aon del." s_ci's akhea "taoba ji, mejal e? māē te tu_cadē aon tiker saon vi nēl laga. tūsi pure bēcint rāo. ōda koi nūksan nēl fi_con laga." ē gal sunke ō s_tejn t_r gea te t_ikə_t ləke dēore vic bəe gea.

ose gād_i de nere ik ōda jar khlotā si. salam karke puc_hen laga pai "tū kit_he suk_h na_l calā ē." axē "k_turāle jaṇa e." os akhea "māē te *vəz_irābād jaṇa e." "calo rər, na_lo na_l safr karie." os akhea māē tū ag_e bəṭṭhā vā." "ē kēre da_r di gal: e" axē "et_he ake bəe ja." xər məj_'bur karke ōnū ose gād_i vic b_caeā.

rā vic gal_i lag pae. ōda dost ak_hen laga pai "taoba vai, a_j kal da bārā bura zəmana e, jēriā gal_ā fi_cuṇ sunidiā nē sad_e ma pjo de zəmane kadi nēl saṇ fi_cundiā." "kēojēiā gal_ā, koi ecar_j gal fi_coi e?" os akhea "lā vai, māē bilk_il nav_i gal sunan_ā. *bal_iu eor di gal te nēl na suni fi_coni e. ō tā cori vaste eḍ_ā ma_laf_ic_ur fi_co gea e, pai ki das_ā?" sauk_ar puc_hea "kis tārā di cori kardā e?" os akhea "chaḍḍa te kise tārā di nēl, par bāota jaok t_cag_e k_core lā jaṇ da e."

ē gal sunke ōda trā nik_i gea. puc_hen laga "kit_he rānda e?" os akhea "k_car te *fi_car_t su, *ambəsarō kō pəṇḍā, par cori jār vic vi bāot kardā e." sauk_ar

much doing is." Merchant poor-man of colour yellow becoming went, to-say began "my one very beautiful mare new bought having-been is. Of-her indeed not he anywhere desire may-do." His friend-by was-said that "largely indeed this-very-thing doing is. When has-been-seen that owner from-house going went, then indeed theft doing is. So-much clever is that to-him all of rising sitting of knowledge is. When by-anyone journey making is, then even he trace attaching taking is (4 = finds out). Then whether day may-be, whether night, he waiting is what-time until servants sleeping not take (3 = fall asleep), then quiet quiet inside entering is, and rope having-opened cattle or horse to take going is. His two three companions also are, someone of hand-to having-caused-to-hold (sc. the animal) some distant village-to sending is, and himself having-gone the-fun watching is."

Merchant poor-man—is-restless, but what may-he-do? Mail train in seated was, and train-by Lahore having-gone stopping was. Well, with-difficulty without-difficulty time passing went. Lahore having-arrived at-once descending went. Two hours waiting befell, a-quarter-less three hours-in Amritsar going it-arrived. Station from ekka was-made (i.e., hired), ekka man to was-said that "horse having-pressed cause-to-go." House having-arrived haste with double fare was given and inside he-entered. Entering upon stable towards sight was-made and was-seen that empty is.

Standing for strength not remained. Asking causing-to-ask known became (= 2) that one servant piece to-eat going gone was, second seated protection—doing was, and eye just sticking went of-him (5 = fell asleep). Enough, when former servant returning came to-say began "rise, O sense beaten-one (2 = senseless), mare where is?"

vecare da mayj pila fi_o gea, akheñ laga "meri ik dōḍi sōṇi k_ori naḍi xridi fi_oi e, ḍda te na ḍ kitele kasd kare." ḍde dost akhea pai—"biḍta tū iḍ:oi karda e. jad vekhea pai malek k_arō ḥur gea, tū i cori karda e. ed:ā siṅṅa e, pai ḍnū sareḍ de vḥ:heñ bēṅ da pata e, jad kise safr karna e, tū vi ḍ pata la lenda e, rer p_auḍ dī fi_ove, p_auḍ raḥ, ḍ vḍikda e p_ocor tikor naoker saḍ na lēṅ, rer cup cepita ander varda e te ra:ra kholke ḥ_ag:e jā k_ore nū lē janda e. ḍde do trē sathi vi nē, kise de fi_ath phoṛake kise d_uraḥe p_oṇḍ ḥorda e, te ape jake temaḥa varda e."

saukaḥ veara pea tarpe par ki kare? ḍaḥk gaḍ:i vic beḥḥa si te gaḍ:i *l_aor jake khloṅa si, xer aokha saokha tela lāṅ gea. *l_aor ap_eṛke c_aḥ vḥ gea. ḍo k_eṣṭe vḍikṅa pea te rer *ambarsar jayvali gaḍ:i mil pai. ḍ si lokel, paḍṅi trū k_eṣṭi *ambarsar ja pāṅsi. sṭeṣṅ tō jak:ā kita, jak:e vale nū akhea pai "k_ora dabke vega." k_ar ap_eṛke kōl nai d_upa p_ara dika te ander varda. vardaḍ saḥ stabel val naḥr kiti te vekhea pai sakhṅa ve.

khloṅ jogi taket nēl rēi. p_uchdeḍ p_uchandeḍ melum fi_o gea pai ik naoker ḥ_uk:er khāṅ ḥur gea si. d_uḥa beḥḥa rakhi pea karda si, te akh zara lag gei su. bas jad aḡla naoker part oca akheñ laga "vḥ. oḥ baḥ

More what to-tell was? Her any trace not-was-attached. Long time merchant police from search also causing to-be-made remained. Many men to seized also it-was-by-them, but anyone from theft of trace not to-attach were-able.

Theft of by-merchant so-much grief was-enter, that all to thought was that by-him life-during other any mare not keeping (so. will be), and truly truly some eight ten years kept also not was-by-him. Eight ten years after to-him again keeping of reasoning coming went (2 = came). This time white horse from-Gujrat was-taken by-him. It also feeble not was, it in only so-much matter was, trap upon accustomed become not was. Then also (2 = even so) by-him was-said that "two three times harnessing we-will-take and accustomed will-go" (i.e., become).

When by-them harnessed was, it this way went that understand whole ago this-very trade doing it-remained. Merchant also to-think began that "this indeed good property to-hand came." But one day he some village some debtor from rupees to-take gone was. Going time (i.e., on the way there) horse quite right gone was, but returning time who-knows to-it what became (= 2). Suddenly it out-of-control to-run engaging fell (2 = began). Merchant force having-attached reins pulls, but horse not attends. Finally road of one side trap upsetting was-given (2 = was upset). Merchant and groom head upon falling fell. When sense coming went (2 = returned) to-them, slowly slowly falling falling own horse they-grieved. Three weeks beds upon full-length fallen remained. That horse one farmer to having-sold giving was-left.

Again even one time horse taken-was by-him, red colour of. At-first indeed it well going remained, afterwards to-order not was attaching (4 = did not obey).

marea, k_coṛi kṛ:he te?" f_coṛ ki dāṣṇa si? ōḍa koi pata nēl lag:ā. cokha cir sauka'r p_cls kolō telāṣ vi keranda rēa. kaiā bandeā nū pharea vi saṇe, par kise kolō cori da pata na la sake.

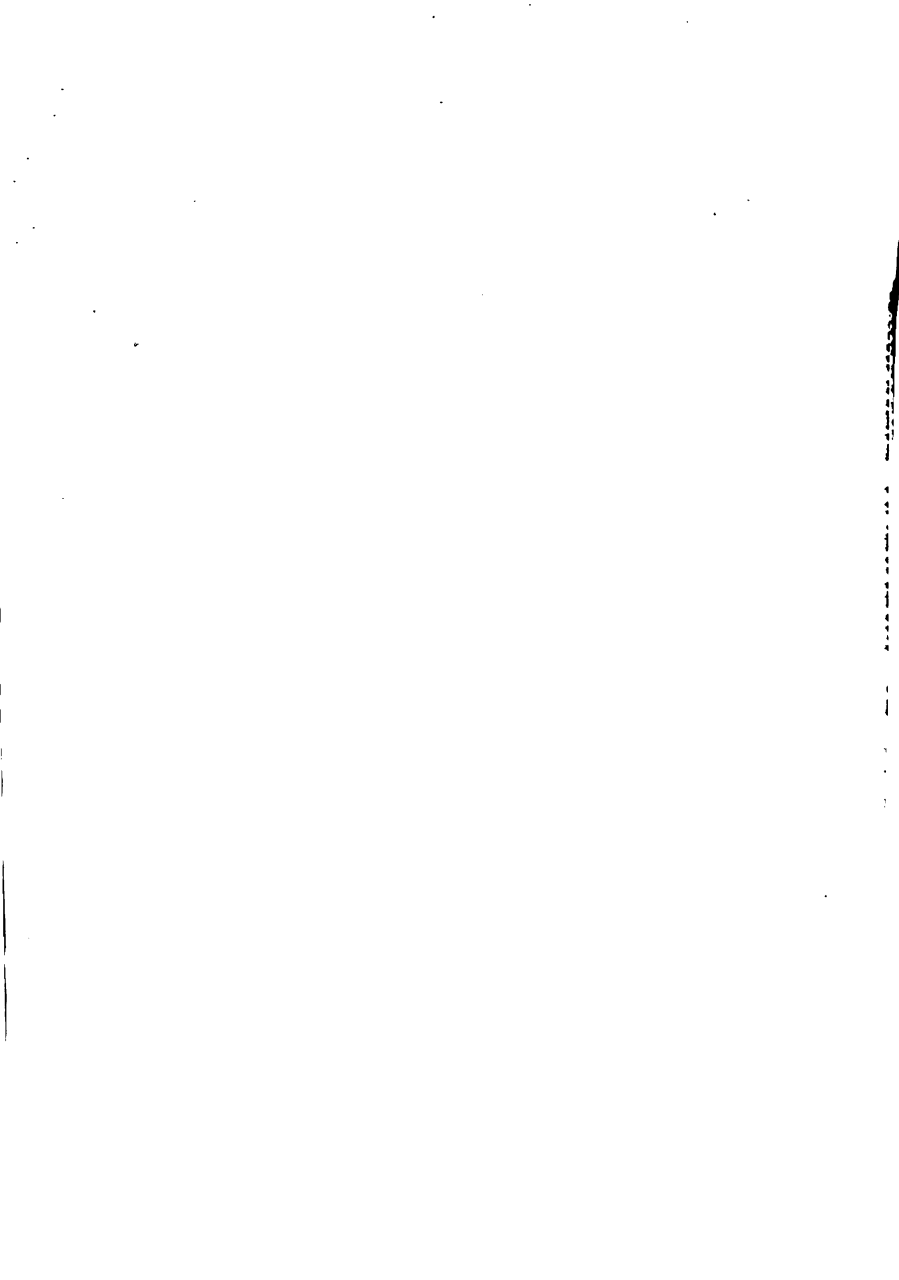
k_coṛi di cori da sāuka'r eḍ:ā gam khāda pai sareā nū xjal si pai j_cati f_coṛ kadi es k_coṛi nēl rakhpi, te saci muc:ī koi aṭh dās vāre rak:hi vi nēl sasū. aṭhā dāeū vāreā pic:he ōnū fer rak:həṇ di dēlil a' gei. ætki cṛ:ā k_coṛa *g_cṛatō lea su. ō vi māṛa nēl si, ōḍe vie sṛf in:ī gal si, bāg:ī te gij:ea f_coṛea nēl si. tad vi os akhea si pai "do trā vari jō' lāge, te gij jaega."

jad ōnū jōea si ō es tārū turea pai sāmjo sari t_cmr tjo kasb karda rēa. sāuka'r vi soc:əṇ laga pai "ē tū caṅgu mal f_cath aea." par ik dīn ō kise piṇḍl kise kərzū kolō rupaj:e ləṇ gea si. jandi vari k_coṛa bilkrīl ṭhik gea si, par pāndeū vari xore ōnū ki f_co gea, ca'ṇca:k:e ō bezore nax:əṇ dāe pōa. sāuka'r ṭal lake vāg:ā khic:e, par k_coṛa na man:e. chekrē rā de ik:ī dande bāg:ī t'ṭa diki. sāuka'r te s_ci's sṛ parbe dīg pae. jad f_coṛ a' gei nē ō f_coḷi f_coḷi dīgde t_cənde appe k_car appe. trāe f_caste manjū te lam:e pae rāe. ō k_coṛa iki jaṭ nū v_ccke de chāṭ:ea.

fer vi ik vari k_coṛa lea su, lal raṅg da p_cl'e te ō ṭhik janda rēa, māgəṛō akhe nēl si lagda. ōnū ik

It one whip rider (*i.e.*, trainer) of near was-sent by-him and great rupees also spending were-made. That after some-what well going remained, but to-it swelling became (= 2). One night one mill in horse remained. Big time-at (2 = in the morning) when groom arose then what-was-seen that horse dead become fallen is. This after that merchant-by horse keeping of (*i.e.*, against) oath was-eaten (*i.e.*, taken).

oabek swar de kol țorea su te bare rupaj:ē vi xare
kite. ēde pic:he kōj val țurda rēa par ōnū resaoli
fi_o gei. ik rat ik khra's vic k_ora rēa. vad:ē vele
jad s_i's uț:hea te ki dī:ha pai k_ora moea fi_oea
pea e. ēde pic:he os sauka'r k_ora rak:heṅ di aāē
khādi.



VOCABULARY

The alphabetical order of phonetic symbols is : a, æ, A, b, c, d, ð, e, ø, f, F, g, g, h, ð, c, i, I, j, J, j, k, l, l, m, n, p, p, q, o, o, p, r, r, s, s, t, t, u, U, v, w, x, z. The signs ~ and ^ do not affect the order.

To save space the strictly alphabetical order has sometimes been departed from, but the order is adhered to so far as the first two letters of each word are concerned.

ABBREVIATIONS

<i>ac.</i> ,	accusative	<i>m.</i> ,	masculine
<i>adj.</i> ,	adjective	<i>n.</i> ,	noun
<i>adv.</i> ,	adverb	<i>neg.</i> ,	negative
<i>conj.</i> ,	conjunction	<i>obl.</i> ,	oblique
<i>dat.</i> ,	dative	<i>p.c.</i> ,	present conditional
<i>def.</i> ,	defective	<i>pl.</i> ,	plural
<i>emph.</i> ,	emphatic	<i>pr.</i> ,	pronoun, pronominal
<i>f., fem.</i> ,	feminine	<i>prp.</i> ,	preposition
<i>fut.</i> ,	future	<i>rel.</i> ,	relative
<i>gen.</i> ,	genitive	<i>s.</i> ,	singular
<i>i.</i> ,	intransitive	<i>suf.</i> ,	suffix
<i>imp.</i> ,	imperative	<i>t.</i> ,	transitive
<i>int.</i> ,	interjection	<i>v.</i> ,	verb
<i>interrog.</i> ,	interrogative	<i>voc.</i> ,	vocative
<i>loc.</i> ,	locative	<i>w.</i> ,	with

Regular inflected forms will be found under the simple words (for verbs the roots, for nouns and adjectives the nominatives). Irregular inflected forms will be found in their proper alphabetical place.

a, ā, root of **आण**
a, ā, pr.suf., to or of thee
ā, **āh**, pr., this
āmi, āmi, n.m., man
aea, ai, ake, see **आण**
akh, ākh, v., say, **ānda** (**āhn-**
dā), **akhea, axke** (**ākhke**),
ānde, saying (**akh**) [**akho**
axke, having come (**आण**)
apū, apū, pr., self; also **ape**

av-āga (**āvāgā**)-**ega** (-i); (**आण**)
āmek, ahmak, adj., foolish;
-a, voc.; **-puṇā, -puṇā**, n.m.,
 folly
atki, aitki, adv., this time
Ab:l, abba:l, adj., first
Ag:-e, agge, adv., prp., former-
 ly, in future, in front; **-ō**,
 from in front of

ag-ā, *agā*, adv., forwards; -la, former, future
 aj, *ajj*, adv., to-day
 akh, *akkh*, n.f., eye; pl. -iā
 ak, *akk*, v., get tired of; -ke
 akl, *akl*, n.m.f., sense [sar
 ambarsar, *Ambarsar*, Amrit-
 andar, *andar*, adv., inside
 aukha, *aukhā*, adj., troubled,
 with difficulty
 aon, *aun*, p.c., *aona*
 aona, *aunā*, v., come; *aonda*,
aea, *ake*, *anke*, *av-āga*, *ega*
 apar, *appar*, v., arrive; -ke
 app-a, *apnā*, adj., own; -i, -e,
 arab, *Arab*, n.m., Arabia [-ēā
 ar, *ar*, v., stop, pull back; -ke
 as-i *asī*, pr., we; obl., -ā
 asl, *asl*, n.f., reality, origin
 asr, *asr*, n.m., effect
 aṭh, *aṭh*, adj., eight; obl., :ā
 axe, *akhe*, v.def., he said, one
 says

ba, *bā*, n.f., sense
 badja, *bādshāh*, n.m., king
 bājō, *bājhō*, prp., except, be-
 bal, *bāl*, n.m., child [sides
 bāla, *bāhlā*, adj., much, very
 baj, *bāj*, v.t., light; -ke
 baḥ, *baḥ*, v., sit; -pa(p), -ke
 bac, *bac*, v.i., save oneself, be
 saved; -ke
 bac:a, *baccā*, n.m., child
 bāda, *bādihā*, tied; from
 bān:
 bag:a, *bagyā*, adj., white
 bāgi, *bagghī*, n.f., small car-
 riage, trap [-s
 bakr-a, *bakrā*, n.m., goat; -i,

banda, *bandā*, n.m., man; -ēā
bandobast, *bandobast*, n.m.,
 arrangement
 ban:e, *banne*, adv., outside
 ban, *ban*, v., become; -sa
 bāot, *banht*, also *bāota*, adj.,
 much [very; -e
 baṛ-a, *barā*, adj., much, many,
 bas, *bas*, enough
 bat:i, *battī*, n.f., lamp
 beb:e, *bebbe*, n.f., mother
 be:sf, *behōsh*, adj., uncon-
 scious [less
 berām, *berahm*, adj., merci-
 bevakafi, *bewakāfi*, n.f., folly
 beca, *bacā*, v., save [care
 becint, *becint*, adj., without
 begroṭa, *bagroṭā*, n.m., kid; -e
 bemar, *bamār*, adj., ill
 boṇa, *banā*, v. make
 beraber, *barābar*, adv., always
 besar, *bazār*, n.m., bazaar; -ō
 bezore, *bezore*, adv., out of
 control
 b_a, *bahā*, v., cause to sit; -ea
 bilkul, *bilkul*, adv., alto-
 buru, *burā*, adj., evil [gether
 cabek, *cābak*, n.m., whip
 cac:a, *cūccā*, n.m., father, un-
 cle [dearly
 cacak:e, *cācakke*, adv., sud-
 car, *cār*, adj., four, care, the
 four
 cal, *cal*, v., go, come; -ea, -e
 canḡ-a, *cangā*, adj., good; -i
 caot:ha, *cantā*, adj., fourth; -e
 cāṛ, *carh*, v., mount
 cepit-a (-e), *capitā*, word
 added to evp

chakṭ, chakṭi, v., leave; -ea
 (-i, -iḥ), -ch, -e [-ea
 chagṭ, chagṭi, v., hide oneself;
 chakṭe, chakṭe, adv., at last;
 -eṣā, adj., last

choti, chōṭi, adv., quickly
 chota, chōṭā, adj., small
 c.ṣṭa, jhāṛā, n.m., broom
 c.ākā, jhālā, adj., mad; -e
 c.āpṣa, jhāpṣa, n.m., folly
 c.āt, jhāt, adv., at once
 c.ṣṭā, jhṛṅgā, n.m., shirt
 c.ṣṭh, jhṣṭh, n.m., falsehood
 c.ṣṭ, c.ṣṭ, n.m., time, delay
 c.ṣṭā, c.ṣṭā, adj., white
 c.ṣṭhā, c.ṣṭhā, adj., much, very
 c.ṣṭ, c.ṣṭ, n.m., thief; -i; c.ṣṭi,
 n.f., thief

cuk, cukk, v., lift; -ka
 cup, cup, adj., silent
 c.ṣṭā, c.ṣṭā, v., steal

da, dā, n.m., direction, man-
 ner

da, dā, of; dī, dā, dāḥ, dāḥ
 dabha, dabṭe, with force or
 vigour [-eḥ; -e

danda, dandā, n.m., side,

dary, darj, adj., written

darya, darjā, n.m., rank; -e

dazai, darzī, n.m., tailor

dan, dar, adj., ten; obl., -i

dax, dar, v., show; -ea, -i

da, dā, v., give; -ḡa, -ṛā

dā, dā, n.m., country

dare, dar, adv., direction

dāḥ, dāḥ, n.f., reasoning; -i

dāṣṭā, dāḥṣṭā, n.m., day; -e

dāḥ, dāḥ, n.m., heart

dāḥ, Dāḥ, Delhi

dā, dā, n.m., day [-iḥ

dāṣṭā, dāḥṣṭā, given (from dā);

dāṣṭā, dāḥṣṭā, n.m., earthen lamp

dā, dā, adj., two, dāṣṭā, the two

dāṣṭā, dāḥṣṭā, n.m., friend

dā, dāḥ, obl.pl. of dā

dāṣṭā, dāḥṣṭā, adj., double

dāṣṭā, dāḥṣṭā, adj., second; -e

dāṣṭā, dāḥṣṭā, adj., dis-

tant; -e

dāṣṭā, dāḥṣṭā, v., cause to be given

dāṣṭā, dāḥṣṭā, n.f., medicine

dāṣṭā, dāḥṣṭā, adj., very; -i, -e

dāṣṭā, dāḥṣṭā, n.m., doctor

dāḥ, dāḥ, n.f., post, mail

dāḥ, dāḥ, v., be engaged in

dāṣṭā, dāḥṣṭā, n.m., cattle

dāṣṭā, dāḥṣṭā, adj., one and

a half; -e

dāḥ, dāḥ, v., fall; -da (-e) [vex]

dāḥṣṭā, dāḥṣṭā, seen; (from

dā, dā, pr., this; obl., ea; emph.,
 ea; pl.obl., dāḥ

dā, dā, v., thou art [ther

dāḥṣṭā, dāḥṣṭā, adv., here, hi-

dāḥṣṭā, dāḥṣṭā, adj., so much; -i

dāḥṣṭā, see dā

dāḥṣṭā, dāḥṣṭā, adv., here, hither

dāḥṣṭā, dāḥṣṭā, adj., surprising

dāḥṣṭā, dāḥṣṭā, n.m., sorrow

dāḥṣṭā, dāḥṣṭā, adj., strange

dāḥṣṭā, dāḥṣṭā, n.m., remedy

dāḥṣṭā, dāḥṣṭā, v., cause to laugh;

-e [-e

dāḥṣṭā, dāḥṣṭā, jester;

dāḥṣṭā, dāḥṣṭā, n.m., anxiety

dāḥṣṭā, dāḥṣṭā, n.f., list

dāḥṣṭā, dāḥṣṭā, adv., again

gāḷ, gāl, n.f. abuse; pl., **gāḷā**
gāḷī, **gaddī**, n.f. train, rail-
 way carriage
gāe, gae, they went; (**gāṇa**)
gāl, gall, n.f., matter, thing;
gao, gau, v., sing; **gāṇā**
gea, geā, he went; (**gāṇa**), **gei**,
geiā [to puc:heu
gic:hea, giccheā, word added
gij, gijjh, v., become used to;
 -e [-e
gvaeca, guāceā, lost; (**gvaec**),
gūrat, Gujrāt, n.f.; -ḍ
galti, galtī, n.f., fault

gā, hā, adv., yes [-e
gāsa, hāssā, n.m., laughter;
gāta, hātā, n.m., compound;
 -e [tion; -e
gāzma, hāzmā, n.m., diges-
gāse, hai, is; **gāsi**, was [-i
gāc:ha, hacchā, adj., good;
gāe, hae, int., alas!
gāfta, haftā, n.m., week; -e
gāla, halā, int., indeed, very
 well
gāoḷi, haulī, adv., slowly
gās, hass, v., to laugh; -ea
 (e), -eṇ [fi:at:hō
gāth, hatth, n.m., hand;
gāzret, hazrat, n.m., his high-
 ness [absurd!
gāekhā, hekkhā, int., never!
gāethā, hethā, adv., down-
 wards
gāeth, hēth, prp., adv., under-
 neath
gāoran, harān, adj., astonished
gānd-u, hindū, Hindu; f., -ṇi
gāila, hilā, n.m., quickness

gāo, hō, v., be, become; -nda,
 (-e, -eā), -ea, (i, e), -ka, -gāiā
gāṇr, hōr, adj., other; obl.s.,
 -i; pl., -nā [sciousness
gāḷḷ, hōsh, n.f., sense, con-
gāukra, hukkā, n.m., Indian
 pipe
gāvkm, hukm, n.m., command
gāvṇ, hun, adv., now
gāvnda, same as **gāvnda**; -iā

i, particle of emphasis
ikroi, thoī, emph., of **ē**, this
ic, for **vic**, in
ikk, ikk, pr., one; obl., **ikri**;
 emph., **ikroi**
innē, innā, pr., so much; -i
izzat, izzat, n.f., honour

jar, yār, n.m., friend
jakka, yakkā, n.m., ekka, na-
 tive conveyance; -e
jati, hayātī, adv., during life

ja, jā, v., go; **jana, janda** (-i, -e)
gea (gei, gae), ja-ke-nvala,
 -i-ie-o, -ṇ, -ega [ance; -ā
janū, jānū, n.m., acquaint-
jap, jāp, v., seem; -da (-i)
jad, jadō, jadō, adv., when
jana, jānā, n.m., man; -e, -eā
jap:ha, japphā, n.m., embrace
jaḷ, jatt, n.m., farmer; -ā
jāta, jātan, n.m., endeavour
je, je, conj., if [of; -i
jēa, jehā, rel.adj., what kind
jēra, jehrā, rel.pr., who; -i, -e
jes, jes, obl. of **jo**
jonani, jānāni, n.f., woman
ji, jī, Sir, Madam

jt, jthā (whose), jthā (whom).
see jo

joer, jicar, adv., so long as
jo, jō, v., harness; -ea
jo, jō, rel.pr., who; gen., jthā,
pl.obl., jthā
joga, jogā, adj., suitable; -i, -e
jwab, juāb, n.m., answer
jwan, juān, n.m., young man

kai, same as koi

kāl, kāhl, n.f., haste
kala, kālā, adj., black; -i
kaendi, kainci, n.f., scissors
kad-i, kadī, adv., sometimes;
-ō, when?

kādī, kaddh, v., eject; -ea (-i,
-iā)

kai, kai, pr., some, many;
obl., -ā

kakih, kakih, n.m., bit of
straw; w.neg., nothing

kai, kall, adv., yesterday
kala, kallā, adj., alone; -e;
kāl mēkala, alone

kam, kamm, n.m., work

kānda, kandhā, n.m., side,
edge; -e

kaṅren, kañnan, n.m., brace-
let

kaon, kaun, pr., who?

kapra, kaprā, n.m., cloth; -e

kar, kar, v., do; -na, -da (-e),
-i-ā-e-ie, -n, -nge, -naja, -ida

kasb, kasb, n.m., trade

kasd, kasd, n.m., desire;

katr, katr, v., clip; -ke

kāa, kehā, int.adj., what kind
of; also kējā (-i) [-e

kēra, kehā, interrog.pr., who?

keru, karā, v., cause to be
done; -nda

kerzai, karzāi, n.m., debtor
kha, khā, v., eat; -nda, khāda

(-i), khaṅ [ing after

•khaṅra, khairā, n.m., follow-
khabra, khabbā, adj., left (not
right); -e

khaṅ, khaṅ, v., take away
kholar, khalār, v., cause to
stand; -ea

khicr, khicc, v., pull; -en, -e

khlo, khlē, v., stand; -n; khlo-
ta, past part.

khol, khōl, v., open; -ke

khota, khōtā, n.m., ass; -e

khraç, khraç, v., be lost

khraç, khraç, n.m., noise

khraç, khraç, n.m., flour-mill

khū, khūh, n.m., well; -ā

kāni, kahāni, n.f., story

kānta, ghaintā, n.m., hour;
-e (-i)

kāṅ, ghar, n.m., house; -ō

kāt, ghatt, a little less

kāim, hakīm, n.m., doctor

kāra, ghōrā, n.m., horse

ki, kī, int.pr., what?

kira, kirā, n.m., worm, snake

kita, kitā, done; -i; from kar
kida, kihdā, whose? (gen. of
kaon) [-i

km:a, kinnā, pr., how much?

kise, obl. of koi

krtab, kitāb, n.f., book

krtale, kitale, adv., some-
where [whither?

kithe, kitthe, adv., where,

krōe, kiwē, adv., somehow,
with difficulty

kjā, kyū, adv., why?
kō, kōh, n.m., mile and a half
koī, koī, pr., someone, anyone
kōl, kōl, adv., prp., near, be-
 side; -ō
koṣṣ, kōshish, n.f., effort
koṭhi, kōṭhī, n.f., house
ku, ku, approximately (en-
 clitic)
kuara, kuārā, adj., unmarried
kōj, kujjh, pr., something,
 somewhat
kuṛḍala, Gujṛāwālā; -e
kumār, kumhiār, n.m., pot-
 ter
kuṛ, kuṛh, n.f., cow-house
kuṛḍaor, ghurḍaur, n.f.,
 horse-racing
kwa, kuā, v., call; -ke

la, lā, v., attach, &c.; **laṇvala**,
 -e [-ke
lā, lāh, v., bring down; -ṇ
lacāri, lācārī, n.f., helplessness
lāga, fut. of **lā**, take
lāl, lāl, adj., red [len:ā
lā, lai, v., take; -ṇa (ṇi), -ṇ
lā, laiḥ, v., come down
lār, laiḥr, n.f., joke
lāb, labbh, v., find, be found;
 -ḍa (e), -oṇ
lāe, pl. of **lā**
lag, lagg, v., be attached;
 stick; -a (e, i), -ḍa (e), -ie
lag-a, lagā, v.def., began, is
 going to; -i. **lāga janda**,
 going along;—**aṇḍa**, com-
 ing along
lai, lai, prp., for, for sake of

lāma, lammā, adj., long; -i,-
lāṇ, laiḥ, v., pass; -ṇa
lār, lar, v., fight; -oṇ
lā, lā, taken; (lā); -i, -iā,
lāe; **len:ā**, am taking
lāoṇa, launā, v., bring; -ḍa
 (iā), past, **leanda**; p.c.,
 leave; pl. **leaoṇ**
leije, 1st pl. p.c. of **lā**
Laor, Lahaur, Lahore
lāoṇa, same as **leaoṇa**; imv.,
lāo, lāoṇ
lilā, lillā, f.pl., w., **lṣṭṭa**,
 amuse oneself [-oṇ, -ḍa
lṣ, liḥ, or **liḥh**, v., write;
lok, lōk, n., people; -ā
lokel, lōkal, "local," i.e., slow
 (train)
luṭ, lutt, v., rob; see **lilā**

mā, mā, n.f., mother
mal, māl, n.m., property
malek, mālak, n.m., master
mar, mār, v., beat; -ke
marē, mārē, prp., w., **ḍe**
 (from **ḍa**), on account of
marā, mārā, adj., feeble, weak
maṣki, māshki, n.m., water-
 carrier [ing
matam, mātam, n.m., mourn-
mā, mā, pr., I
madet, madat, n.f., help
mager, maḡar, prp., after; -ō
 adv., afterwards
mālea ḥoṇa, māleā hoṇā,
 rubbed, ill; -e -e
malkṛi, malkṛī, adv., quietly
maṇ, man, v., admit; -e,
 -is, -oṇ
maṇji, maṇjī, n.f., bed; -ā

maelvi, maulvi, n.m., Muslim scholar
mar, *mar*, v., die; **moea**
marzi, *marzi*, n.f., desire
masā, *masā*, adv., with difficulty [mous
mafaur, *mashāhūr*, adj., famous
mat, *mat*, n.f., advice, sense
matlab, *matlab*, n.m., meaning
maza, *mazā*, n.m., relish; -e
mela, *melā*, n.m., fair; -e
majal, *majāl*, n.f., will; —e, is it possible? [pelled
majbur, *majbūr*, adj., compelled
mekan, *makān*, n.m., house
melum, *malūm*, adj., known
meluapa, *malwānā*, n.m., Muslim priest; -e
menga, *maṅgā*, send for; -e, -i
menū, *menū*, to me,
m_eja, *hameshā*, adv., always
mij:ā, *miyyā*, n.m., Muslim priest
mi, *mi*, v., be obtained; -ea
mi't, *mi't*, shut (eyes); -ke
moea, dead; from **mar**
mōnda, *mōndhā*, n.m., shoulder; eā
muaf, *muāf*, forgiven [sacri
mucci, *mucci*, word added to
muska, *mūkā*, v., finish
mul, *mull*, n.m., price
mulx, *mulkh*, n.m., country
munā, *munā*, v., shave; -ea, -ke
mupda, *mundā*, n.m., boy; -e
mur, *mur* adv., again
mur, *mur*, v., turn; -ea, -ke
na, *nā*, adv., no not

nā, *nā*, n.m., name
nal, *nāl*, prp., with; -e, adv., and; -e . . . -e, both . . . and; -ō, than; -o **nal**, together
namurad, *nāmurād*, adj., graceless; voc., -a
nac, *nac*, v., dance; -da
nafa, *nafā*, n.m., profit
naoker, *naukar*, n.m., servant; -i, n.f., service [-o
nas, *nass*, v., run away; -ke,
naer, *nazr*, n.f., sight; loc.pl.,
nawā, *nawā*, adj., new; -i [-i
nē, *nē*, they are, to them
nēi, *nehī*, adv., not
nefe, *nefe*, prp., adv., near; -ō
nemaz, *namāz*, n.f., prayer
nikra, *nikkā*, adj., small; -i, -e
nikl, *nikh*, v., emerge; see **trā**
nira, *nirā*, adv., only; -e
nā, *nā*, prp., to, sign of accus.
nuksan, *nuksān*, n.m., loss

ō, *oh*, pr., that; gen., -da, dat. ac., -nū (see **da**, **nū**); pl.ob., -nā [thither
ōdier, *oddhar*, adv., there,
odū, *odū*, than that, from that, then [to male
oe, *oe*, int., O; used by male
ohio, *ohhō*, int., Oh, alas!
ōi, emph. of **ō**
onra, *ōnnā*, so much; -e
opra, *ōprā*, adj., stranger
os, obl. of **ō**; **ose**, emph. of **os**
otthe, *otthe*, adv., there, thither

pa, *pā*, v., put, etc.; -ea (e)
pasa, *pāsā*, n.m., direction; -e; loc.pl., -i

pæ. *pai*, v., fall, etc.
 pæh'e, *paihle*, adv., first
 pæli, *paili*, n.f., field; -iã
 pænda, *paindã*, n.m., distance
 pæer, *pair*, n.m., foot; -ã
 pæe, pl. of *pea*
pai, *pai*, (1) conj., that; (2)
 fem. of *pea*
 panj, *panj*, adj., five
 piãc, *paũhc*, v., arrive; -ea (i)
 paona, *paunã*, adj., quarter
 less than; -i
 par, *par*, conj., but
 parne, *parne*, prp., on (on his
 head, etc.) [-ea, 2nd fut., -ãda
 part, *part*, v., return; -da (eã),
 pãr, *pãrh*, v., read, recite;
 -da (-i, e, eã), -ea
 pata, *patã*, n.m., trace, in-
 formation
 paũhe, *patthe*, m.pl., fodder
 pea, fell, etc., from pæ; pl.,
 pæe
 phar, *phar*, v., seize; -ea (-i)
 phera, *pherã*, n.m., turn, time;
 -e [seized; -ke
 phera, *pharã*, v., cause to be
 pæra, *bhãrã*, n.m., fare, rent
 pævë, conj., whether
 pæaj, *bhãjj*, v., run; -ea
 pæukh, *bhukk*, n.f., hunger
 pæupë, *bhunyë*, adv., on the
 ground [(e)
 pi, *pi*, v., drink, smoke; -nda
 piãa, *piãã*, adj., yellow
 piche, *picche*, prp., adv., after,
 piar, *piãr*, n.m., love [back
 piãd, *piãd*, n.m., village; -ã
 piãã, *piãã*, adv., back
 piãe, *pyã*, n.m., father

pucih, *pucih*, v., ask; -ea (i),
 -da (e, eã), -eã
 pucha, *puchã*, v., cause to be
 asked; -nda (e, eã)
 pulswala, *pulswãlã*, n.m., po-
 liceman; -e (puls = police,
 see wala) [dead; -e
 pura, *pũrã*, adj., complete,
 put:er, *puttar*, n.m., son
 put:ha, *putthã*, adj., upside
 down; -i

rã, *rãh*, n.m., way; rãi, way-
 farer
 raja, *rãjã*, n.m., king; -e
 rakhi, *rãkhi*, n.f., protection
 rãni, *rãni*, n.f., queen
 rã, *rãih*, v., remain; -nda (i),
 -pvalã; -nrã, I remain
 rab, *Rabb*, n.m., God
 rãe, pl. of *rëa*, remained; rão,
 inv., of *rã*
 -ragr, *ragar*, v., rub, gobble
 rakh (rax), *rakkh*, place,
 keep; -da, -ke, -ã
 rang, *raũg*, n.m., colour [-e
 rãra, *raãrã*, adj., bare (place);
 rãra rãssã, n.m., rope
 rëa, *rehã*, remained (rë), -i
 rëis, *raĩs*, n.m., chief man; -ã
 resoli, *rasauli*, n.f., swelling
 rã, rã, v., weep; -nda (e), -ã
 roũi, *rãũi*, n.f., flat loaf; -ã
 rukh; *rukk*, n.m., tree; -ã
 rupajã, *rupajã*, n.m., ru-
 pee; -e

sã, *sãh*, n.m., breath
 sãb, *sãhb*, n.m., gentleman, sir
 sada, *sãdã*, adj., simple

sāḍra, *sāḍḍā*, adj., our; -e
 sal, *sāl*, n.m., year
 san, *sān*, they were
 sara, *sārā*, adj., all; -i, -e, -eḍ
 sasa = si + su, was of him or
 to him
 sathi, *sāthi*, n.m., companion
 sūkār, *sāhukār*, n.m., ban-
 ker, merchant [loc., -ni
 sāb, *sabbh*, all; obl., -nā,
 sacra, *saccā*, adj., true; -i
 mucī, truly [means
 sadke, following *ji*, by all
 safr, *safr*, n.m., journey
 saḍra, *sajjā*, adj., right (not
 left); -e [-e -na
 sak, *sak*, v., be able; -da (i, e)
 sakkhṇa, *sakkhṇā*, adj., empty
 sāmj, *samjh*, v., understand;
 sao, *sao*, you were [-ke, -e
 saḍ, *sau*, adj., hundred
 saḍ, *saū*, v., sleep; -ṇ
 sāḍ, *saūh*, n.f., oath
 saokha, *saukhā*, adj., easy
 sarke, *sarke*, loc. of sarek,
 n.f., road
 sar, *sar*, v., be burnt; -n
 sasta, *sastā*, adj., cheap
 sat, *satt*, adj., seven
 saxti, *sakhtī*, n.f., severity
 solam, *salām*, n.m.f., saluta-
 tion [bles, etc.; -e
 solapa, *salāpā*, n.m., vegeta-
 -is, *sakis*, n.m., groom
 si, *si*, was
 sūḍ, *sūḍh*, adj., black
 sūpa, *sūpā*, adj., clever
 sūḍra, *sūḍḍā*, adj., simple,
 straight
 sir, *ser*, n.m., head

sirf, *sirf*, adv., only
 slā, *salāh*, n.f., advice
 soc, *sōc*, v., think; -ea, -ke,
 -ie, -en
 solā, *solā*, adj., sixteen
 sōpa, *sohnā*, adj., beautiful,
 fine; -i, -e
 soḍa, *sōḍā*, n.m., stick
 stabel, *stabal*, n.m., stable
 sṭeḥn, *sṭēshan*, n.m., railway-
 station
 su, *sū*, of or to him
 sudager, *sudāgar*, n.m., mer-
 chant; -ā
 svk:h, *sukkh*, n.m., welfare
 sup, *sun*, v., hear; -ea (i), -ke,
 -e, -ida (iā)
 svṇa, *sunā*, v., cause to be
 heard, tell; -nda, -ao, -nā
 suḥ, *sūḥ*, n.m., puff at pipe
 swa, *suā*, v., have sewn; -ṇ
 swar, *suār*, n., adj., mounted,
 rider
 ssa, *sazā*, n.f., punishment

 jam, *shām*, n.f., evening; -i,
 in the evening
 jṭed, *shaid*, adv., perhaps
 jṭer, *shair*, n.m., city; -ḍ
 jak, *shakk*, n.m., doubt
 jaok, *shauk*, n.m., liking
 jarm, *sharm*, n.f., shame
 jṭabi, *shitābi*, adv., quickly;
 also *stabi*

 tā, *tā*, adv., then, in that case
 tai, *tāi*, prp., up to
 takot, *tākat*, n.f., power,
 strength [bonic. etc.)
 taun, *tāun*, n.f., plague

tagra, *tagrā*, adj., strong, important
 taaba, *taubā*, n.f., repentance
 tārā, *tarhā*, manner, way [-e
 tarp, *tarp*, v., be in distress ;
 te, *te*, adv., indeed ; prp.,
 upon ; conj., and
 tara, *terā*, adj., thy ; -e, -i
 tekid, *takid*, n.f., emphasis
 telaṣ, *talāṣ*, n.f., search
 tomaṣa, *tomāshā*, n.m., fun,
 display
 t.aṣq, *dhaum*, n.f., neck
 thā, *ihā*, n.m., place
 thao, *thau*, n.m., knowledge
 thoṣa, *thōrā*, adj., little ; -e
 tiker, *tikar*, prp., up to
 t.an, *dhiān*, n.m., reflection
 trar, *tiār*, adj., ready [start
 trā, *trāh*, n.m., w., nkl, get a
 trō, *trai*, adj., three
 tripa, *trijjā*, adj., third ; -i, -e
 trikha, *trikkhā*, adj., swift ;
 -e
 trū, *triūh*, obl. of trō
 tū, *tū*, pr., thou [-nū, to you
 tu.a-dia (e), *tuhāddā*, your ;
 tu-i, *tusi*, pr., you ; obl., -ī
 ṭabrōr, *ṭabbar*, n.m., family,
 wife [ṭakirea
 ṭaker, *ṭakkar*, v., meet ;
 ṭap, *ṭapp*, v., leap ; -da
 -thak, *thāk*, v., reprove ; -pa
 ṭhik, *thik*, adj., right, correct
 ṭ.ṣ, *dhai*, v., fall ; -nda (e)
 ṭ.ag:a, *dhaggā*, n.m., ox, bull ;
 -e [oculation
 ṭika, *ṭikā*, n.m., mark of in-
 ṭiket, *ṭikat*, n.m., ticket
 -ṭil, *ṭil*, n.m., force, effort

ṭer, *ṭōr*, v., cause to go ; -da
 ṭur, *ṭur*, v., walk, go ; -da (e), -n
 ṭukrar, *ṭukkar*, n.m., piece
 of bread, food

tze, *āhō*, emph. of ṣ [aloud
 vaa, *uccā*, adj., high ; vci,
 vṣik, *uṣik*, v., wait for ; -pa,
 -da [(eyes)
 vṣer, *ugghar*, v., be opened
 vka, *ukkā*, altogether ; w.
 neg., not at all ; -i [down
 vṣṭa, *uṣṭā*, v., turn upside
 umr, *umar*, n.f., age
 vṣh, *uṣh*, v., rise ; -ke, -:en
 vtr, *utar*, v., descend

va, *wā*, n.f., wind
 vā, *wā*, I am [ly
 vā va, *wāh wa*, adv., extreme-
 vāg, *wāg*, n.f., rein ; -ā
 vah, *wāh*, int., of surprise,
 contempt [-i, -e
 vāla, *wālā*, agent, owner, etc.,
 vāri, *wāri*, n.f., a time (once,
 twice, etc.) [sake of
 vāste, *wāste*, prp., w.de, for
 vācra, *wacchā*, n.m., calf
 vād, *waddh*, v., progress, in-
 crease ; -ea (e)
 vāḍ:a, *waddā*, adj., big ; -e
 vāfadar, *wafūdār*, adj., faith-
 ful [woman, etc., (voc.)
 vāi, *wai*, my man, my good
 vāli, *wali*, prp., towards ; -ō,
 towards, according to
 vāli, *wali*, adj., good, well
 vāṣṭi, *wāṣṭi*, n.f., wife [(e)
 vāru, *warhā*, n.m., year ; -e,
 vāṣ, *war*, v., enter ; -da, -ea